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THE CHRISTIAN QUARTERLY

A Theological Journal representing the viewpoint of those holding the Restoration Ideal and looking forward to the unity of God's people through the proper application of this ideal; the ultimate goal being the Evangelization of the World.

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Contributors enjoy reasonable liberty in the reverent exposition of New Testament Christianity and the Restoration ideal. The Editors are not to be held responsible for every view that may be expressed.

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Editorial

EDITORIALS

IN THIS ISSUE

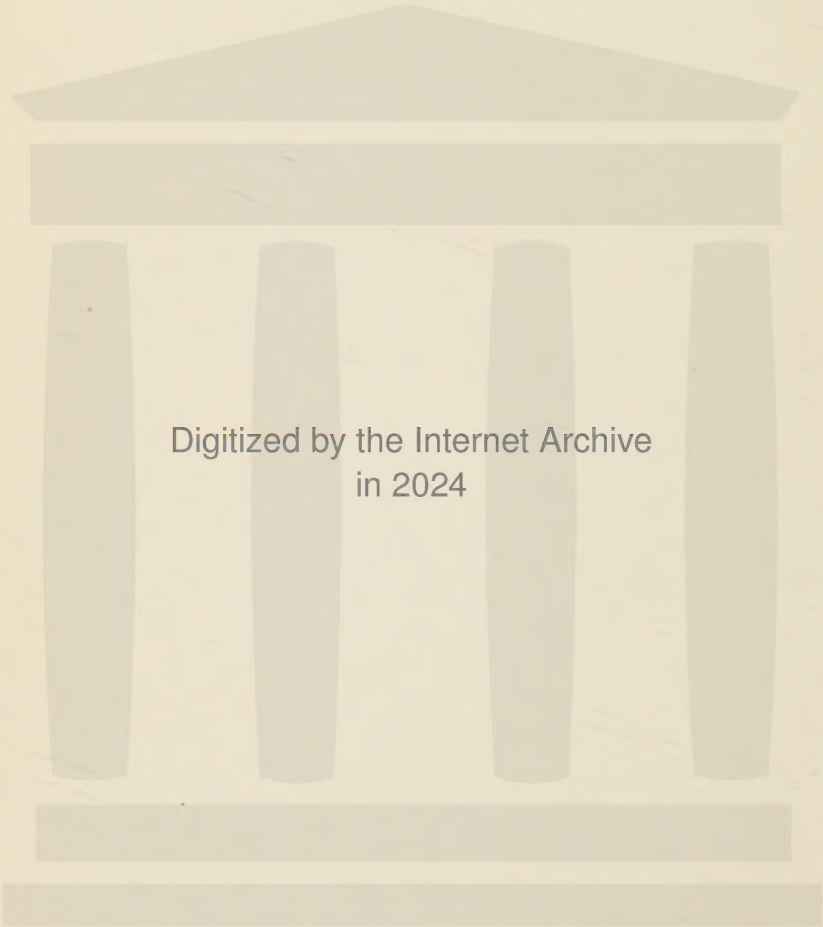
The bulk of this issue of the CHRISTIAN QUARTERLY consists of the T. H. Johnson Memorial Lectures delivered at Manhattan Bible College in March, 1958. These lectures each year are a memorial to one who was president of one of our colleges for twenty-five years. They not only call attention to his faith, they also point up that greater faith vouchsafed to us by divine revelation. The lecturer for 1958 (as is true of previous lecturers) is eminently qualified. Dr. Byron Lambert has earned degrees in English literature, theology, and cultural history. His doctorate was earned at the University of Chicago. Dr. Lambert is now associated with one of his former professors at Butler School of Religion, Dean E. Walker, who is president of Milligan College where Mr. Lambert is professor of English Literature.

The editors of the CHRISTIAN QUARTERLY take pride in presenting these lectures to the public. We believe that many will agree with us, after reading these essays, in predicting that Dr. Lambert's literary ocumen and scholastic erudition will set him forth as one of the Restoration Movement's most promising and satisfying spokesmen.

Let me add that the QUARTERLY has a verbal agreement with the Alumni Association of Manhattan Bible College (which sponsors the annual Lectureship) to use the Lectures in the QUARTERLY. In return, we have agreed to publish them in booklet form to be circulated by the Association. Therefore, if our readers desire extra copies of these, they should inquire prices and information of the Association.

LOOKING AHEAD

Our next volume will be devoted to essays relating to the history, principles and basic contributions of the Restoration Movement. This will be a commemorative volume, since in 1959 we will be celebrating the 150th year of Restoration idealism. It was in 1809 that Thomas Campbell penned the DECLARATION AND ADDRESS in which the genius of our movement was first expressed. We hope these four issues will revitalize our faith in New Testament Christianity and the Wisdom of the Restoration Plea; we pray that these issues may become means of wider promulgation of the principles and ideals of the Movement; and we covet the prayers of our constituency that this may be God's will.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.H. Johnson Memorial Lectures—1958

By Dr. Byron Lambert

I. ORDER AND LANGUAGE

ORDER

"Order is Heaven's first law," said Pope his ESSAY ON MAN; and Alexander Campll was fond of quoting the phrase. In his stly remembered "Extra" on Order in the ILLENNIAL HARBINGER of 1835, Campll used Pope's statement to introduce his bject. So transported was Campbell with e majesty of this thought, that his pen most takes wings:

> "Look we to the brilliant gems that illumine the azure vault of heaven, or to the verdure decked with flowers that carpets the footstool of the Almighty, nothing impresses itself more forcibly upon our observation than the orderly disposition of things. . . .
>
> "Could we trace with an angel's eye the delicate touches of that almighty hand which spread out the heavens as a curtain, as they are displayed in the mechanism of the insects of an hour, or the animalculae that people a drop of water, or build their storehouses in the smallest atoms of the vegetable kingdom; or could we with an angel's intelligence, survey the whole frame of nature, from the central palace of the universe to its circumference, we cannot doubt but the same order which strikes our eye in all the objects of sense which surround us, would appear everywhere the supreme law of all these operations, great and small, of that infinite mind which fills the immensity of unbounded space and rejoices in the ceaseless harmonies of eternity."

What Campbell saw in the physical universe he also saw in the mind of man and in the Church: ORDER, abused, perverted, or denied, yet bearing witness not only to the fact that Mind had created the world, but to the nature and intent of that Mind. Campbell is profoundly conservative: order is God at work.

The charm of an ordered universe had not lost its appeal by Campbell's day. For centuries the conception of the universe as an arrangement of finely attuned parts and properly distributed functions had held sway. The cosmos was a "great chain of Being" with God at the top and the lowliest element at the bottom. Each unit had his superior except God; each had his inferior except unformed matter. The happiness of every being consisted in obeying its natural superior and ruling its natural inferiors. Shakespeare voices this conception in his play about human disorder, TROILUS AND CRESSIDA, where he has Ulysses say:

> "The heavens themselves, the planets and this center,
> Observe degree, priority, and place,
> Insisture, course, proportion, season, form,
> Office, and custom, in all line of order.
> . . . . . .
> Take but degree away, untune that string,
> And hark, what discord follows! Each thing meets
> In mere oppugnancy."

The Protestant Reformers, the artists and thinkers of the Renaissance, the theologians and soldiers of the Middle Ages, and the philosophers of Antiquity were at one in their devotion to the idea of natural and social

order. Most important of all, the writers of the New Testament spoke by inspiration of a divine order, the Order of God. Paul writes of the universe that in Christ "were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist." (Col. 1:16-17, ASV). If Paul speaks of Hell, he notes a hierarchy of "principalities," "powers," "world-rulers," and "spiritual hosts of wickedness" (Eph. 6:12, ASV); if he speaks of the church, Paul calls it a body, with each member in his proper place performing his necessary function, with respect on the part of each for the service of all the others and with obedience to the head, which is Christ (I Cor. 12:12-26); if he speaks of the ministry, Paul uses the words "first" apostles, "second" prophets, "third" teachers, "then" miracle workers, "then" healers and helpers, almost as if some system of rank were being implied (I Cor. 12:28); and he seems to repeat the ranking again in "some to be apostles," "some, prophets," "some, evangelists," and "some, pastors and teachers" (Eph. 4:11). If he speaks of the resurrection, Paul says "to each kind of seed its own body," "first the physical, then the spiritual" (I Cor. 15:38, 46, RSV); and

> ". . . each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. 'For God has put all things in subjection under his feet.' But when it says, 'All things are put in subjection under him,' it is plain that he is excepted who put all things under him. When all things are subjected to him, then the Son himself will also be subjected to him who put all things under him, that God may be everything to every one." (I Cor. 15:23-28, RSV).

If he speaks of human society, Paul says "he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation" (Acts 17: 26, ASD). There was little of our frontier egalitarianism in Paul's command, "Let every person be subject to the governing authorities (Rom. 13:1, RSV), and Peter's "Honor the emperor" (I Pet. 2:17, RSV); there was little of our domestic equality in Peter's advice to wives to be "submissive to their husbands, as Sarah obeyed Abraham, calling him lord" (I Pet. 3:5-6, RSV); nor little of our easy-going congregationalism in the exhortation to the Hebrews, "Remember them that have the rule over you" (Heb. 13:7) ; nor little of our facile contempt for religious authority in Jude's excoriation of those who "rejected authority, reviled the glorious ones," and who did not hesitate to scoff at what they could not understand (Jude 8, 10, RSV). The world of the New Testament was one of authority, subordination, respect, obedience, ORDER.

For ages this respect for honored distinctions, noble condescension, and virtuous obedience received the highest formal accolades. Rank has seemed almost instinctive to human custom, rooted deep in the primordial experiences of the race, pointing back to some primeval society involving Heavenly Beings. The theistic thirteenth century and the atheistic eighteenth century were yet alike in being enamored of order. Only in the last one hundred fifty years has the idea of order, according to the ancient conception, tended to be pushed aside in human thought.

Abuses in rank and royalty, together with a rising democracy, were to sweep ancient ideas of social and religious authority aside. The revolutionaries dreamed of a world without monarchs and priests, a blissful, virtuous anarchy. Shelley, a student of Godwin, in his poem, PROMETHEUS UNBOUND, chants of the day when man will be

> "Equal, unclassed, tribeless, and nationless,
> Exempt from awe, worship, degree, the king
> Over himself."

Shelley's poem was admired by Robert Owen and Karl Marx, and in our own day, Bernard Shaw. Biological evolution added its influence to the leveling tendencies of democratic radicalism by divesting humanity of innate spirituality. As long as man was, in Rousseau's view, a "noble savage," there was hope he would respect himself; but when he became an animal, he was only a few years away from "mass man," standardized society, and autonomous dictatorships. DeToqueville long ago pointed out that where men do not respect each other, there is only one power left to keep them at peace, and that is naked impersonal force. Where men find it in-

ıpportable to grant honors or pay obedient espect, there is but one recipient of power hich it is useless to envy and resent,-- at sovereign abstraction called the overnment.

The implications of this world picture r the Church of Christ are sobering in- eed. In the world we live as members of leveling democracy; but in the Church we ve as members of a monarchy. We tend forget that we cannot carry over the ocedures of the first into that of the second ithout extreme peril and irreverence. The ventieth century government is largely ureaucratic, impersonal; but the govern- ent of the church is personal (Personal). he procedures of the first are based upon usiness efficiency and reckoned in statis- cs; the procedures of the second are ased upon fellowship, personal affection, nd reckoned in spiritual growth. The work- g theory of the first is justice; the work- g theory of the second is love. The sover- gn in the first is elected by the people; e sovereign in the second was never lected, nor can He ever be dethroned. he laws of the first were legislated; the ws of the Kingdom were handed down and emain unchangeable. But these differences e forget in our ardor to identify Christian- y and the social changes of the last cen- ry; because democracy is so evidently e fruition of Christian ideals at work in e world, we tend to read the democratic ocedures and slogans and attitudes back nto the New Testament. The movement to estore New Testament Christianity has in more of English Independency, French galitarianism, and American impudence nan its adherents ever imagined. The result as been harmful, not only to the move- ent, but to the Church as a whole.

It is the aim of these lectures to ex- lore the ground on which work needs to e done in restoring order to the Church. Ve must have the humility and the courage o probe deeply; we must be willing to xamine our assumptions; we must be con- ent very often with but signs pointing out a irection. The lectures are not so much the ogical development of a single idea as ey are the study of order in several dif- erent fields of inquiry. Let us begin with ANGUAGE.

3. LANGUAGE

In his ATALANTA IN CALYDON, Swinburne asks,

"Who hath given man speech? or who hath set therein
A thorn for peril and a snare for sin?"

The Bible has the answer to that question. IT IS GOD WHO TAUGHT MAN TO SPEAK. Man is so constituted that he speaks only by imitation. We speak what we hear. People born deaf are dumb. "Victor," the wild boy of France, grunted, and the wolf children of India howled, but they did not speak. They had heard no one speak. If one asks himself what language he speaks as a native tongue, he can only answer, "The language I heard from birth."

Speech, or language, is an imitative art, picked up from our fathers. But one man had no human progenitor from whom to learn to speak: Adam. Reason and revelation alike compel us to believe that God taught Adam to give names to the things he saw, the emotions he felt, and the conceptions of his intellect. It is beautifully illustrated for us in the second chapter of Genesis where God brought the birds and beasts to Adam, "to see what he would call them" (Gen. 2:19, RSV); and "Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field" (Gen. 2:20, RSV). Adam also named woman, "Ishshah;" that is, "taken out of Man." Said he,

"This at last is bone of my bones
and flesh of my flesh;
she shall be called Woman,
because she was taken out of Man." (Gen. 2:23, RSV).

Thus we can say that God caused Adam to live in two steps: (1) He caused him to BREATHE, and become a living soul; and (2) He caused him to SPEAK, and become a thinking spirit.

BY TEACHING MAN TO SPEAK GOD CALLED REASON AND IMAGINATION INTO EXISTENCE. Adam was now set free-- free to identify his memories, his dreams, and his abstractions. He was given a tool with which to arrange and refashion his thoughts and with which to build new ones. The empire of ideas and the temple of wisdom were now his for the search. As Oswald Spengler has pointed out, "To name anything by a name is to win power over it." The superstitions of the savage bear witness to the origin of language, because the essence of his magic is in the conjuring of names. By naming them, the savage restrains the evil powers; by the use of a word he binds them or seizes them. In a more sophisticated sense the modern physicist binds or controls the illusive powers of the universe by casting a formula around them like a net, or NAMING them. Adam knew he was a man when God taught him to speak: he was at last free to conceptualize about himself,

to regard himself as both subject and object, and to have a world of mental pictures with which to play. The LOGOS in the double sense in which the Greeks used it - WORD and REASON - was now in man.

BY TEACHING MAN TO SPEAK GOD ALSO CREATED FELLOWSHIP. First and most obviously He created fellowship with Himself. An autonomous being now existed with whom God could converse, in whom He could observe and enjoy the working of a spirit like His own. Here was one to whom He could speak, and who could speak to Him. The Great Conversation had begun - God telling man about Himself, and man communicating to God his daily needs. REVELATION and PRAYER were born, and with them RELIGION.

But secondly, by giving man speech God created a fellowship of man with men. As a result of speech HUMAN SOCIETY became possible. Men are held together by common necessities (defense, food); but so are wolves, zebras, and elephants. What makes a band of humans a society is a sharing of common MEANINGS - a vocabulary. For meanings are always given to us in language - spoken, gestured, or written. By speech all of the organs of society became possible: customs, laws, government, art, history, and philosophy. All of them are suspended from the golden bough of speech.

It is for these reasons that THE USES OF LANGUAGE ARE ATTENDED WITH THE MOST SOLEMN WARNINGS IN THE BIBLE. The Third Commandment says: "Thou shalt not take the name of the Lord thy God in vain." Because Balaam blasphemed, he was rebuked by an ass. Jesus warned, "Let your yea be yea, and your nay, nay; for whatsoever is of more than this, cometh of evil." Paul said, "Let your speech be seasoned with salt, that ye may know how to speak." James warned: "The tongue is a fire, a world of iniquity . . . . set on fire of hell . . . . Who is a wise man and endued with knowledge among you? let him show out of a good behavior his works with meekness of wisdom." Zephaniah spoke of the glories of a new speech: "Then will I turn to the people a new language, that they may all call upon the name of the Lord, to serve him with one consent" (3:9, KJV). The highest title ascribed to our Lord was "The WORD of God." Here the idea of speech was elevated to bear the personality of the Divine. God's MEANING, God's LOGOS, God's WORD, God s MIND, God's transcription of Himself was Jesus.

All that we know or can ever share with each other about God was once given in human speech and now exists committed to human writing.

When the agnostic philosophers of the eighteenth and nineteenth centuries succeeded in convincing the world that the Bible was an encyclopedia of errors, that God was inarticulate, and that men were glorified apes, it was only a matter of time before society should begin to sag and split. The twentieth century has clattered into a shambles in spite of the standardization of thought-forms. Joyce's ULYSSES, the dismal din of musical primitivists, the "sex and sewage" of the literatures but echo the cry of T. S. Eliot, "Where is the life we have lost in living?" There is terrible truth in Swinburne's thought that language is "a thorn for peril and a snare for sin." Our world of meanings has disappeared. This is not to say the meaning of individual words has gone, but that the syntax of values, a common shared reverence for key concepts has disappeared. Men have lost touch with God just as they have lost touch with each other.

All of this requires that language must be rebuilt. Speech must return to its source. Mankind and the Church must return to the Bible, to learn once again the speech of Heaven. Man may still learn to speak from God, but man must revere the word which God still speaks -- the Bible. "Heaven and earth will pass away, but my words shall never pass away." As if we were doing it for the first time, the people of the Restoration Movement must give keen attention to the Word. They must learn it thoroughly in its original languages, and they must be willing to pay the price for educated teachers and dedicated scholars. We can no longer be content with a smattering knowledge; we cannot afford to turn the responsibility for translating and interpreting the Word over to anyone else; we dare not let the influential commentaries and powerful councils float on the estuaries of theological particularism. We can no longer let our schools and preachers be drawn away by the siren voice of immediate "practical" results, or badgered into silent ignorance by good but misguided congregations who demand that the preacher be everything from janitor to corporation executive. Men will become incoherent and disorderly when they separate themselves very long from the intense study of God's word; they will not, of course, speak the words of Him who sent them. And if the saints of God do not use the language of Heaven, where shall the sinner and his world appear?

Alice met Humpty Dumpty in Wonderland "I don't know what you mean by 'Glory,'"

re said.
umpty Dumpty smiled: "I meant, ere's a nice, knock-down argument for '."
But 'glory' doesn't mean 'a nice knock-n argument,'" Alice objected.
"When I use a word," Humpty Dumpty d, "It means exactly what I choose it nean, neither more nor less."
"The question is," said Alice, "whether can make words mean so many dif-ent things."
"The question is," said Humpty Dumpty, hich is to be master, that's all."
n a sense (in which Lewis Carroll did intend it) this IS the question. God in-s on being God; He insists on ordering meanings. He is not asking us to ex-guish our imagination, originality, or son. He is only asking that we share His owship and receive HIS order for us. y in this way can we attain to the NEW ech of Zephaniah, the free speech we g for. Only in doing so shall we ever e the thrill of discovering what our ners experienced before us -- the daz-ng truth that God speaks intelligibly, that Bible reaches us NOW --where we are, l that we are called to be princes and ests in His Kingdom, and to administer er in a splintered world.

II. ORDER AND REVELATION

Revelation is the self-disclosure of God man. It always bears the marks of God's thority, and it has always been involved history.
Revelation imposes certain limitations on od. What He speaks is necessarily clothed mortality, for it is addressed to mortals. ne manner in which He speaks must appeal our experience of the external world, and must also appeal to our experience of e inner world. God must satisfy r reason, and He must also make com-ete that void which experience hollows out its search for the absolute. The message hich purports to be revelation must be osolutely incapable of coming from any man source: it must be above our powers invent it, and it must be beyond our capa-lities to substantiate it.
What is this mortality in which revelation lothes itself? What does man believe about mself (anywhere and anytime), and there-re what does Revelation seek to build on n human experience? Man believes, first f all, that he is a RATIONAL creature. e thinks that he can decide what is true, nd what he does always reflects what he elieves to be true (even when he's insane). He arrives at his convictions universally the same way: BY REFLECTION ON EVI-DENCE. No matter how subjective the evi-dence may be, the mind always works from evidence TO faith. Man everywhere assumes himself to be FREE, morally self-deter-mining, responsible, dignified.
Revelation therefore must convince a man's reason that it is true by the ordinary processes of evidence, and it must satisfy his moral search for an absolute. What is more difficult, revelation must be presented in such a way as not to rob man of his moral choice. It is a fact of history that wherever the Gospel has gone in the world and been presented in the order provided by Matthew, Mark, Luke, and John, people have accepted it. All men who had heard the Word have had to confess with Nico-demus that no one could do these miracles of Jesus unless God were with him, and no one has ever found a more satisfactory ex-planation of the empty tomb than the one provided by the original witnesses. All men everywhere have also had to confess that Christ's teachings surpass the highest con-ceptions of morality known to mankind; and what is more, Jesus' character matches his teachings. A man has to become other than normal to escape the evidence for Christ's Sonship. This is to say that God's revela-tion is perfect: finding man in a certain condition, it meets the necessities of that condition.
In the actual unfolding of His will God has always performed certain actions and spoken certain words. Man is a disquisi-tive creature, and his mind is so constituted that it can communicate meanings TO and receive meanings FROM another mind. Evi-dence may take intelligible shape in the mind by the accumulation of purely sen-sory phenomena; but meaning as such is spiritual, and meaning has universally been exchanged among human beings by means of language. In communicating Himself to man in the Bible, God accompanied His deeds and "signs and wonders" with explanations. If he bade Abram leave Ur, He explained to him that it was because He would make of his seed a great nation; if Jesus healed the paralytic it was to prove that He had power on earth to for-give sins. Jesus' miracles were SIGNS pointing to His identity--the identity which He stated (in WORDS) repeatedly and in many different ways: sometimes, as in Caesaria Philippi, by drawing the words out of the apostles; sometimes, as at His baptism or at the feast in Jerusalem, drawing the words out of Heaven; at other times, out of those whom He healed; but at all times, CLEARLY, in controversy or

in counsel, declaring His nature. He was called "teacher," Rabbi. He TOLD the Jews who He was.

There has been a tendency in Protestantism for the last century and a half to separate Jesus' deeds and Jesus' words. The older practice, associated with the rise of Rationalism, was to disregard the miraculous in the Gospels as the invention of a later age and to focus attention solely on the moral teachings of Jesus. Jesus in this view was the moral instructor of the ages whose timeless truths are a guide to peace of mind and happiness. This is the Jesus of the old-time Deists, the later "liberals," and the sentimental quasi-Christian cultists of every age.

In recent years, as a reaction against this view, there has been a shift of emphasis to the Divine "action." Words have not been forgotten in this emphasis, to be sure, but they are minimized. The Bible has become, not a book of teachings or moral propositions designed to receive rational acceptance, but a kind of channel through which the Divine Person works to seize the heart of the sinner Beginning with Karl Barth (COMMENTARY ON ROMANS; THE WORD OF GOD AND THE WORD OF MAN) and Emil Brunner (THE MEDIATOR), this so-called "neo-orthodox" view of the Gospel has been illustrated in one way or another in H. Wheeler Robinson (REDEMPTION AND REVELATION), H. H. Rowley (THE RELEVANCE OF THE BIBLE), C.H. Dodd (THE GOSPEL AND HISTORY), Vincent Taylor (JESUS AND HIS SACRIFICE), Martin Dibelius (THE MESSAGE OF JESUS CHRIST), D. M. Baillie (GOD WAS IN CHRIST), and Edwin Lewis (BIBLICAL FAITH AND CHRISTIAN FREEDOM). In practical effect this movement has provoked but a new type of Protestant subjectivism. The concern of the neo-orthodox is not whether we have the IPSISSIMA VERBA of Jesus or not (men like Bultmann are notoriously "critical" of the New Testament), but whether the Living Word is active through whatever records we have. Where the Bible becomes an active channel for Divine Grace it is the Word of God; where it does not it is the word of man. The Bible is a WITNESS to the Word primarily, and only secondarily (if at all) the Word itself. The Bible is alive to him who believes (SOLA FIDE). Terms like the Christ "event," or the "mighty acts" of God, done "once-for-all" in history, are now the legal currency on the theological exchange.

The neo-orthodox emphasis has come as a welcome change from the pretty effusions of liberalism, but a one-sided emphasis on "event" is to caricaturize the Bible. There is reason to believe that this accent on "act" or "deed" is a way of moving in the direction of the supernatural character of Christianity without accepting the recorded miracles or submitting to verbal revelation. It is possible to be neo-orthodox without believing in the historicity of the Resurrection or the authenticity of Jesus' commands.

In contrast to neo-orthodoxy I want to emphasize the importance of language in revelation. Revelation may be "event" and it may produce "experience," but the "mighty acts of God" done "once-for-all" in history always included the awful WORDS of God. One wonders how the ACTS of God in history could have had any continuing influence had they not been recorded -- and recorded in such a way as would compel confidence. The words of God certainly carry as much authority as His deeds, for words are but another form of action. One can imagine just how clear the purposes of God would have been to Moses had He simply appeared to Moses in the burning bush and said nothing. Surely what God said to Moses was not so ineffable that it could not have been recorded for the Israelites and then translated for the rest of us. Surely what Jesus said to His contemporaries was not so inexpressible or mysterious that they could not have remembered it or recorded it intelligibly (granting even for purposes of argument the absence of divine assistance). It is palpably absurd to accept a physical resurrection and deny that God could guide men to record what He wanted said to humanity. There is a propositional character to revelation. While the events demonstrate (as Walter Scott would say) the proposition, the proposition gives meaning to the events. Act and word are symbiotically sealed in the Bible. Just as a parent finds it necessary to tell a child in his own language the reason for an errand or chastisement, so God also finds it necessary to explain to us what He is doing. It is perfectly easy to believe that revelation is verbal: just as there is a Word of God (unveiled in "acts" or "events") there are also "words," actual WORDS of God.

Jesus and the Apostles believed in VERBAL revelation. They apparently accepted the Old Testament as verbally reliable, and they believed their own words to be verbal revelation. If the Synoptics have any accuracy about them at all, it is perfectly obvious from them that Jesus attached significance to His words. He "taught them, saying:" "For I say unto . . . . " (Matt. 5:2, 20, 22, 26, 28, 32, 34, 39, 44); "And

everyone who hears these words of mine and does them will be like a wise man . . ." (Matt. 7:24); "He taught them as one who had authority" (Matt. 7:29); and He taught them to observe all He had commanded them (Matt. 28:19).

But why labor the obvious! Our trouble as people in the twentieth century is simply that we cannot believe in miracles. If we really believed in the supernatural character of Christ we would have no more trouble believing that the record of His words is God-controlled than we do in believing that "something happened" in the long ago which changes our nature if we come to it in faith (neo-orthodoxy).

This is not to say there are no difficulties in holding to plenary inspiration. Unimaginative verbalism will always threaten the intelligent use of Scripture. But just as God is orderly in His revelation, there must be an orderliness in our approach to the revelation. God can say exactly what He means without committing Himself inflexibly to the ambiguities of any particular human language.

What is the order of Revelation?

The apostolic view of Scripture was "theandric." To our Lord and His apostles the written Word was both divine and human; it was divine without being ineffable, and it was human without suffering any diminution of authority. This view of Scripture is an Oriental conception, springing directly from the experience given to the Jews, deriving from historical happenings, and shot through with a realistic awareness of how recalcitrant and unmanageable "genuine" reality (to use a redundancy) is. This view of revelation has little about it of the abstract beauty of Greek logic and rhetoric, and it is equally unlike the painted riddles of Delphi and Epidaurus. This view of Scripture is "plenary" without being "positivistic." It believes that God's mind can be communicated infallibly to man without an infallible instrument. It believes that the word of Scripture is just as high as man can reach and just as low as will not frustrate the Revealer. This is to say that Scripture is "perfect:" perfect in the sense in which our forefathers understood it -- COMPLETELY SUITABLE FOR THE PURPOSE. However difficult it may be to conceptualize this view, it has worked out quite simply in practice.

What is orderliness in interpretation?

No one will demand more of God when He speaks to us than he demands of any other person. We can ask for plainness of intention and clarity of command. There is little use for anything beyond this; the greater part of humankind are not mystics. This is to recognize that revelation is historical and inevitably bound up with the culture whose thought-forms and language it employs. It is unreasonable to expect Orientals of two thousand years ago to be nearly as concerned as we are with exactness of measurement. They had no machines, tools, or even systems of government demanding the (dismaying) exactitude which is a normal habit with us. Their instrument of accuracy was memory, not elaborate stenographical apparatus, they tended to think concretely, rather than abstractly. Modern Bible students must remember that the Word of God was written for the first century as well as for the twentieth. We must understand God as He spoke to the people of Judea under Herod and Rome. Perhaps there was a safety in this. If the accuracy we demand had been demanded at that time, there would be good reason to believe that two thousand years of translating and editing would undoubtedly have destroyed much that was of supreme value.

Another assumption we should be willing to grant to those coming to the Bible is that the Bible is true. Moral illuminists, higher critics, existentialists, neo-orthodox, liberals, and virtually every cultist pays tribute to the Bible in some fashion: either as a source book of the highest moral instruction or as a channel of grace. Everyone should for this reason be willing to allow to the Bible as much as he does the accused in a court of law, that it is speaking the truth until proven false. Biblical criticism since Reimarus, taking its cue from Rationalism and then from biological determinism, has proceeded almost strictly from the opposite point of view. The assumptions which have been brought to the Bible have been anti-supernaturalistic in the extreme. The world we live in takes command in our study rather than the world the Bible presents to us. It is a testimony to the veracity of Scripture that it could do us any good at all behind a screen like this. Strange that Jesus was both an imposter and the greatest moral teacher of the ages; strange that men would die for what they knew was a lie; passing strange that spiritual elevation should come from a religion hallucinatory in origin and contradictory in design!

When we read the Word we should behave the way the Moral Regenerator of the race behaved. We note that Jesus was not disturbed by diversity in Scripture statements. There are duplicate accounts of the same event, as in KINGS and CHRONICLES, but the writers do not

use the same language. Jesus accepted them both as the Word of God that should not be broken. This is a good lesson in what to do with the Synoptics. Both Jesus and His apostles knew that their words could be twisted, misapplied, and forgotten (Gal. 1:6-9); but they insisted that their words were from the Lord and should be obeyed (I Cor. 11:2, 23-26). Paul says, "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord" (I Cor. 14:37, KJV).

How best can we protect the theandric character of revelation from the doubts of its enemies and the credulities of its friends?

There is no substitute for scholarship. Good sense, honed by rigorous intellectual discipline and reverently applied, is the best safeguard in Biblical study. We must not be afraid of the expert, the scholar. Grant that there have been many fearful sophistries promoted in the name of learning, grant that the voices of liberalism have been influential and commanding, still is there any doubt that as far as the bulk of the people are concerned there have been more abuses peddled by and among the ignorant? A superficial glance at Frank Mead's HANDBOOK OF DENOMINATIONS IN THE UNITED STATES will reveal that imposters, pseudo-prophets, and deluded fanatics are far ahead of the scholars in gaining disciples. "Jehovah's Witnesses," "Apostolic Overcoming Holy Church of God," "National Baptist Evangelical Life and Soul Saving Assembly of the USA." (offers "automatic correspondence" courses in "evangelology, deaconology, missionology, pastorology, and laymanology: degrees are granted in 60, 90 and 120 days." See Mead, p. 39), "Unity School of Christianity," "Triumph the Church and Kingdom of God in Christ," "Pentecostal Fire-Baptized Holiness Church," and the "Open Bible Standard Churches, Inc." are only a few of the multitude of sects beside whose numbers Unitarians and ethical monotheists are but a cloud the size of a man's hand. There is a native integrity to scholarship, which has a way of correcting itself; but there is no correcting a self-called prophet.

But scholarship must be pious. "Without holiness no man shall see the Lord." Scholarship must always be kept within "the understanding distance." So much of mystery lies around on every side of every clearly perceived truth that we need a closeness to God to keep us from the falls that always attend pride. The peaks of revealed truth are sun-bright, but mists and fogs cover all of the dangerous valleys, the ascents and descents; the way from peak to peak is often uncertain. There must be a guide at our side to whom we turn in moments both of elation and of depression. It is not enough to possess the truth; it must possess us. No one can read the writings of our fathers in the days of the early glories of the movement without being struck by the awesome piety of these men. We think of Campbell all too often as an intellectual knight-at-arms, vanquishing in debate the human adversaries of the Church and the pleas; but Campbell was just as often a wrestler and vanquisher in the realm of personal temptation, in the struggles of the dark of the spirit. Selina Huntington Campbell, in her memoirs of her husband tells how Campbell would pray in his sleep, or be found in prayer in his room or behind the barn. How many wives here could write of their husbands after their death that they had never seen him angry or vituperative or intemperate in his language? Surely there were giants in the earth in those days. It was this mighty self-control, this ardent love of the presence of God, this Spirit-saturated conduct, this tempered righteous common sense which God used to bring the Disciples into being. If we have failed in scholarship, far more significant is it that we have failed in piety. The one is the steady devotion of the mind; the other the steady devotion of the will and heart. They live or die together. The revelation of God is addressed to the whole man; it is, if you please "wholistic" (holistic-Otto), "existential." It is the challenge to an adventure which absorbs ALL of a man. We have not understood revelation at all until we have responded totally--heart and mind--to it; nor until it becomes "theandric" in us, until it breathes in every prayer, overflows in every deed, and throws a glow over every ambition.

ORDER AND RESTORATION

How long has it been since these words ere written?

> "The period of the antichrist is nigh to its end: and the prophecies as well as the signs of the times clearly indicate the speedy dissolution of the present ecclesiastical heavens and earth. I have been astonished to see labors of friends and foes of the restoration all tending to one happy result . . . . Hence all things work together for good to them who love the ancient gospe."

> "For my part, as a Christian, I must, in believing the Apostles, look for the downfall (sic) of all the sects in a little time. I should not think it passing strange, both from the New Testament prophecies, and from the passing events of the day, if, before twice twenty years shall have run their rounds, Presbyterianism should be gathered unto its fathers . . . , without the hope of a resurrection from the dead."

t has been one hundred twenty eight years nd seven months. These words are from he CHRISTIAN BAPTIST of 1829. Never ad Campbell been more sure that the 'Current Reformation" would sweep the ects off the planet in preparation for the oming of that Great Day of the Lord. Walter Scott was evangelizing his hundreds n the Western Reserve; Owen had been lefeated in debate, not to mention the pedo-aptists, Walker and McCalla. In another hree years Stone's "Christians" would oin the crusade. A new periodical was in he making. The brethren had reason for ope and rejoicing. No advance was too much to expect.

And so it seemed for decades. No new movement, of such a radically sane character, had ever grown so phenomenally. With but plain preachers, adverse to emotionalism, and with little money, the "Disciples" added numbers and influence to their cause. Men from their numbers were invited to speak before both houses of Congress; they entered every office of influence in the country, including the Presidency; they were influential in the field of scholarship and learning. The movement bade fair to take America, whether a Millennium came or not.

Then the drought came. By the turn of the century it was evident that a liberal faction, centering in Chicago, and an ultra-conservative faction, centering in Nashville, were diverging sharply from the catholic character of the movement. Whether to ascribe this division to the complacency of the prosperous later decades of the nineteenth century or to enervation born of too rapid growth, it was impossible to say, except that facts pointed to some deficiency hitherto overlooked or insufficiently taken into account. Things could have been much worse, of course; many inchoate divisions never came to light, others suffered still birth; and it should be remembered by the gloomiest of us that heresy invaded the first century church even under the eyes of the Apostles.

Nevertheless it behooves any lover of the Primitive Order to search for the causes of the delay and retrogression of the Movement. Did the fathers somewhere make a mistake in the analysis of Biblical principles? Are our ideals out of order? Has there been a misconception in ecclesiology, soteriology, epistemology? The only answer to these questions, taken at their face value is a resounding, "No!" I can find no quarrel with our historic slogans. I cannot find a logical criticism of them. As they stand, and as they profess to be understood, they are perfect.

But that phrase, "as they profess to be understood," is where I want to begin what I have to say. We can agree with warmth that the principles of the Restoration movement are right. They are nothing less than New Testament Christianity. We can also agree that it is possible to hold right principles wrongly. One can preach Christ, as Paul noted, out of envy and spite. The most perfectly constructed yacht in the world can be built in a gymnasium; and we can build bigger and better atomic reactors simply to blow ourselves up. The principles we hold, like the tools we use, can be misguided by wrong assumptions, imperfect world-views, shaky poses, all of which completely nullify the good which the principles aim to do. The hidden assumptions guiding our use of even the divinest principles will cause us to go astray in all our efforts. The sin that we are not consciously aware of lays hold of our best intentions to deceive and frustrate us. "That which we would not, that we do."

Let me point to certain convictions and practices among Christian Churches which illustrate this. We have used the slogans, "No creed but Christ, no book but the Bible," and "Where the Bible speaks we

speak, and where the Bible is silent we are silent." No wiser axioms could be found anywhere. They are the practical rejection of dogmatic theology in the Church. Speculative metaphysics is here relegated to the same woodshed that the Apocrypha and Christian fiction occupy; i.e., speculation is interesting but of no force in settling the terms of admission to and communion in the Church. As long as there was a generation of men thoroughly possessed of a knowledge of historic creedalism and schooled in the languages and disciplines of the past ages, the opposition to creeds was expressed relevantly. Such opposition had weight, point, dexterity, power. As held by such leaders as the Campbells, Scott or Richardson, a phrase like "the Bible alone" could never be interpreted as meaning a wooden adherence to the Authorized Version, without reference to translation or critical helps. Not to have a creed was not interpreted to mean not to think about theology; nor was it ever supposed to mean that intelligent beings could arrive at no private opinions. "The Simplicity that is in Christ," a slogan used over and over again by Elias Smith, did not mean simple-mindedness. The simplicity the early fathers were talking about was a word for clarity of thought, intensity of conviction, humility of heart, gentility of expression. It was a simplicity suspended in a heavy solution of wisdom; it was a discrimination deriving from the most complex experiences. Intellectually the plea was set against the near background of the European establishments and universities like Edinburgh and Glasgow. In some ways Campbell never became an American; his learning was too cosmic for that. A great part of his wrestling was with what he knew from first hand experience of historic European Christianity. When he attacked the learned clergy, theological tyranny, the spiritual indifference of the schools, and appealed to every man to read the Bible without note or comment, he had in his mind the ponderous academic traditions of Augsburg, Geneva, Canterbury, and Rome. He did not look very closely at the American hinterland. Gladly did the frontiersman hear him. To people who had no schools, traditions, book-learning, or cultivation, the "no-creed" message would have, can I say, a "dangerous" appeal. It squared quite easily with their limitations and prejudices. Since Jefferson the great American public had been taught to be "practical," to despise tradition, to think for themselves, to trust commonsense, to be independent, equalitarian, isolationist. Deriving largely from Rousseau and French physiocracy, this mental disposition was filtered down to the American masses through the creative imagination of Jefferson, Franklin and James Madison. In politics it resulted in Andrew Jackson, at the worst in some ways, and in Abraham Lincoln, at the best. In religion it was the day of William Miller, the millennialist, and Peter Cartwright. The Disciples had "Raccoon" John Smith,--and less clever levellers. It was to the great school-less, illiterate frontier to whom Campbell was to will "the Bible only;" it was to the gun-slinging, bumptious American farmer, far back in the hills or down on the river bottom that congregational autonomy was to be trusted; it was to the unsophisticated towns and pre-occupied barons of industry that the work of Christian unity was to be left. Any force, extrinsic to Christianity, which invades it with peculiar distortions, is a denomination-making force. These forces which twist the church can come from articulated beliefs or senseless non-human agencies: both ideas and glaciers can change human history. The frontier invaded the Restoration Movement. It was so easy to identify political liberty and religious liberty, so easy to make one idea of geographical isolation and local autonomy, so easy to do as one pleased and call it liberty of opinion, so easy to despise the languages and other disciplines of learning in preaching "fundamentals," so easy to equate "success" with divine approval that no one in the Movement could really perceive what was taking place. Assumptions and predispositions, native to North America, were stealing in like ants and spiders while the owners of the house stared at the theological ceilings. The idea driving the Movement ahead tended to lapse into mere ideology. Unimaginative and repetitious cant began to replace the glowing messages of earlier years. The cry of "unity and apostolicity," finding little resistance in an open frontier and taken up quite uncritically by thousands of undoubtedly sincere people, gradually lost its muscular tone.

Sectarianism derives not only from aggressive theological innovation, but from apathetic ignorance -- the vacuum of thought. American habits are just as capable of distorting Christianity as are those of seventeenth century England, sixteenth century Germany, or fourth century Alexandria. The simplicity of Christ is not quite the simplicity of Rousseau; the laws of God are not exactly the same as the Constitution of the land. That dearest fruit of American anarchy, that golden plum of democratic presumption, the Instrumental Philosophy

of John Dewey, is very much unrelated to the spiritual freedom spoken of in the New Testament. The sooner we rid ourselves of these pre-suppositions the sooner will Christ's work prosper.

There is an excessive LOCALISM in our thinking that has no place in the Church of Christ. Congregational self-direction has been turned into a kind of anarchy. We tend to think in terms of CHURCHES instead of the CHURCH. It is possible we do not have the imagination for unity. Let anyone ask himself what would happen if even one-fourth of Christendom should come to us requesting comradship in the Movement; to what kind of cooperative system could we point as a means of economizing our united efforts? We preach union without hope or expectation; what would we do with half of the world if they did suddenly agree with us? We do no planning with a broad future in mind. Undoubtedly the united Church would create its own agencies of cooperation; but are we in any sense strenuously, warmly cooperative with each other? Campbell saw this individualistic tendency overtaking the congregations that he wrote:

> "The necessity of cooperation is felt everywhere and in all associations of men. It is a part of the economy of Heaven. What are mountains, but grains of sand! What are oceans, but drops of water! And what the mightiest and most triumphant armies, but collections of individual men! How much more good or ill can be done by cooperation than by individual enterprise. . . . One hundred churches well disciplined, acting in concert, with Christian zeal, piety, humanity--frequently meeting together in committees of ways and means for building up Zion . . . . would, in a given period, do more than twice the same number acting in their individual capacity, without concert, without cooperation, and that united energy always the effect of intelligent and cordial combination.

Excessive localism leads actually to spiritual isolation. Excessive localism leads to tyranny. It leads to self-comparison, myopia and complacency. It permits a wandering evangelist to enter a church, establish himself as a "single bishop," depose all of the officers of the church but his friends, milk the community of funds, and then after doing as he pleases with the lives and consciences of the members, move on to a new community to repeat the same procedure. The channels of information are so ineffective between the churches that more often than not congregation after congregation is victimized before the wolf is apprehended. And what does the "apprehension" mean? Little more than that the wolf lies low for four or five years, then once again begins his rounds. Excessive localism leads to an impoverished, desperate ministry. Quite often the least worthy member in a church is the most vociferous in the making of its policies, the least instructed in the formulating of its teaching program, the least worthy in the organization of its activities; the standard of the local community is, as far as that member and his friends are concerned, the standard for the world. In vain does the minister appeal to the spiritual, the economic, the academic standards and practices of more devoted congregations to get his own to grow. It is an ironic fact that the local minister is the most powerful and most ham-strung member of the church. Excessive localism has led to open membership, liberalism, and apostacy. Some groups have church-courts to which to appeal to nip false teaching in the bud; but among Christian Churches there is no instrumentality of defense. The defected congregation feels no responsibility to her sister churches; she owns no loyalty to the past; she cares not for the future; she despises the Head of the Church; there is none to bring her to account. Excessive localism is unable to protect its talent and its leadership from being smeared by any newssheet which chooses to do so; it makes for slavery to numbers; it wrecks any system of discipline by which unspiritual people can be called to account, even though they are bringing ruin and disgrace and extinction to the work of God; it prevents any systematic, intelligent, and pious guidance of the work of our missionaries; it inhibits the economic and judicious planning of our centers of education; it dooms any large scale benevolent program; it makes conversation at the ecumenical level a farce.

Besides our localism and the fetish we have made of autonomy, we have tended to be man-centered in our devotion, rather than Christ-centered. Our hymnody reflects a concern more with the way we feel than with the God we worship. This subjectivism is, again, an unconscious carry-over from our Protestant American environment. The English churches seem to have escaped this better than we have. It is to be expected that our young people will respond to en-

thusiastic, naive, self-centered songs and choruses, but most of these dashes of devotion reflect an alien spirituality. The Moody Press is more active in our church camps than we could ever guess. It seems a little cruel, or exacting, to spend any time over this; but these little grains of subjective sand gradually grow into dunes of self-centered, immature churches--and the evils of LOCALISM. We turn the pages of our history texts and shake our heads over the evils of ecclesiastical imperialism (and it was evil, terribly evil); we cluck to ourselves over the state-centered churches of Constantinople and Rome; but in our own way we are MAN-centered. The individual member is in all reality the center of our American Christianity. All churches are clamoring for his membership; he makes up the numbers that add up to the prestige of our congregations; without his support the program droops; he feels indispensable; he can walk out and "boss" another church if the one he is in will not cooperate with him; his hand must be shaken on Sunday morning; his house receive a call on Monday; that committee move up their meeting on Tuesday to meet his schedule; that lesson fail at prayer meeting on Wednesday, if he is sick; that board meeting droop on Thursday if he is in bad spirits; that pitch-in dinner succeed on Friday if he brings his family; that bulletin go unprinted on Saturday if he is out late.

This is disorder. A man-centered Church is not apostolic. A self-centered Church is not Scriptural. A people incapable of thinking in terms of submission to spiritual authority is demonic. God calls us to repentance and self-examination and restudy of His Word.

ORDER AND PROVIDENCE

Joseph had buried his father Jacob in Canaan and had returned to Egypt with his brothers and their families. Because their father was now dead the guilty brothers feared that Joseph would revenge himself on them, and they sent a message to him that their father had requested before he died that Joseph forgive his brethren. "And Joseph wept" when he received the message. At last face to face with his brothers, who had followed the messenger at a distance, Joseph said: "You meant evil against me; but God meant it for good, to bring it about that many people should be kept alive, as they are today. So do not fear; I will provide for you and your little ones" (Gen. 50:20-21, RSV).

"YOU MEANT EVIL AGAINST ME; BUT GOD MEANT IT FOR GOOD."

This statement and the incident which gave it rise suggest the strange ways of Providence. Man means what he does for evil; God turns it to good. Man meant to destroy Jesus; God provided his death as an atonement for the race. Paul was forbidden to go into Asia; but he opened Europe to the Gospel. The Jews drove the early Christians out of Jerusalem; and God used these scattered sparks of faith to start gospel fires in Cappadocia, Crete, Parthia, Pontus and Rome itself.

What we know of sacred history and what we know of secular history clearly indicates that God interferes in the affairs of men. His ways are often inscrutable, "past finding out," but over the centuries we have seen dispensations of His grace unfold with ever-increasing radiance.

Men have not found it easy to believe that God interprets history and nature to make them better. Men have been fatalistic far longer than they have been Christian. The Babylonians and Egyptians held that history was a great wheel or circle and that it repeated itself times without number. The length of time it took for the cosmos to complete one full cycle was called the Great Year, the MAHA YUGA (Sanskrit), and it was supposed to be equal to 36,000 of our years. The Hindus stretched the length of the Great Year to 4,320,000 human years. The Aztecs thought of the cycle as being completed every fifty-two years, and the fifty-second year was for them the critical moment -- the beginning of non-existence or the beginning of life. The Buddhist cycle begins with the age of chaos and moves through four vast periods to the age of perfection, after which the wheel grinds back again to the evil age.

Western man derives most of his fatalism from Greece. The Greeks thought of the cosmos as an eternally unchangeable order. Plato and Pythagoras pressed the doctrine to its logical consequence and affirmed that the same men and women would reappear in exactly the same circumstances a countless number of times. Socrates would have to drink the same cup of hemlock, the Achean fleet launch a million times and more to pursue the same Helen, and Sparta breech the gap at Thermopylae in monotonous millenniums. Aristotle went so far as to argue that the words BEFORE and AFTER in terms of human history are logically meaningless, since it is perfectly true to say that men of today are actually living before the men of yesterday. In Christian times Marcus Aurelius wrote:

". . . our children will see nothing new, just as our fathers saw nothing different; so that in a sense the man of forty years of age, if he has any sense at all, has, in view of this sameness of things, seen all that has been or ever shall be."

here was only one escape from this grim heel of necessity, and that was to fly rom the world of sense to pure being; for he Buddhists it is Nirvana. Under these ircumstances to hope is any evil thing; ope is the ultimate deceiver. The wise an is without hope and without fear. In is day Abraham was a monster of sin, e hoped for the fulfilment of a promise he ould not see. He went out not knowing hither he went; he hoped -- in defiance f his world.

In modern times thought has partly re-urned to the cosmocentric view of the reeks. In the last one hundred years anti-hristian (or non-Christian) philosophers ave broached varying systems of eternal ecurrence. Oswald Spengler speaks of ivilization as simply one of a series of ultural epochs through which nations pass rom youth to age, from birth to death. At imes his prose has the sombre magnifi-ence of a Greek chorus: of history, he ays, "It is a drama noble in its aim-essness, noble and aimless as the course f the stars, the rotation of the earth, nd alternance of land and sea, of ice nd virgin forest upon its face. We may marvel at it or we may lament it--but it s there." P. A. Sorokin of Harvard in is SOCIAL MOBILITY interprets historical hange as trendless flux. It appeared at irst that Toynbee's STUDY OF HISTORY was but another echo of modern despair with its language of "challenge and res-onse," and "disentegration;" it doth not et appear what Toynbee's final analysis will be, but he appears to be moving in he direction of Revelation.

The Christian view of history is in sharp contrast to all pagan views, ancient or modern. It is not MONISTIC, it does not hold that the universe and times are willed from one direction--from God--nd that only; nor is it DUALISTIC, it loes not with Zoroaster hold that whatever s is the inevitable conflict of two co-eternal primordial wills; rather it is MULTIPLISTIC, it says that history is he result of innumerable wills working in conflict or in harmony to bring about some divinely purposed consummation. God alone is the single most powerful will at work in the scheme; but other wills enter o cause cosmic change--Satan, the demons, and MEN. It is possible that God has granted some autonomy even to animals and to matter. There is struggle, change, adventure, even uncertainty in the Christian world-view. The modern concept of adventure in literature and drama is simply a product of the basic Christian world-view which pervades Western society. Traditional and contemporary philosophies of pleasure also owe much to the Christian view of history.

The Christian view of history is also linear: it has a beginning (the Fall), it has a middle (the Cross), and an end (Heaven - and Hell). The Christian lives in an OPEN universe: it has a past that IS past, gone and far away; it has a future, a time to come that will be unlike anything that is or has been; the Christian's universe burgeons with DIRECTION, it strains with "trembling hope" for some far off "divine event," which, once come, makes all of what has preceded it unrepeatable, perhaps even impossible to be remembered. The non-Christian lives of necessity in a CLOSED universe; for him there is no Beyond; howsoever reason may lead him to imagine it, he cannot prove it -- there is no EVIDENCE. By contrast, for the Christian, EVIDENCE (not reasoned) is at hand that the Beyond does exist; for the Christian there is nothing but evidence; he does not have to speculate; he does not like the pagan, having begun with himself, have to end with himself: GOD has begun with him and he ends with God. The very existence of the Christian world-view is one of the "natural" proofs of its veracity.

The Christian doctrine of providence starts with God as benevolent ruler, Satan as malevolent rebel, and men as cooperative or resistant wills in the divine plan. God rules, but His is no easy universe like that of Zeus: He does not MANIPULATE men. From our point of view it may appear that he manipulates us; but in awful reality He does not, He reserves to us our wills. The thought is sobering, terrifying,--we alone are responsible for our condition, our damnation. "Whosoever will" may come. It does not derogate from God's sovereignty that He rules with the co-operation of other beings in time and space; rather, it reveals His glory that He could make to be wills and existents apart from His own. "Who is so great a God as our God?" "God standeth in the congregation of the mighty."

Because God is the strongest will at work in the cosmos it is on the whole good. He made it all very good (Gen. 1:31), and He rejoices in the work of His hands. The very loveliness of the universe takes away the breath of the poet and the painter:

". . . a deep
And solemn harmony pervades
The hollow vale from steep to steep,
And penetrates the glades.
Far-distant images draw nigh,
Called forth by wondrous potency
Of beamy radiance, that imbues
Whate'er it strikes with gem-like hues!
In vision exquisitely clear,
Herds range along the mountain side;
And glistening antlers are descried;
and gilded flocks appear."

The sunsets of Turner, the shadows of Inness, the portraits of Lawrence, and the pastorals of Constable counterglow with golden harmonies drawn from the wells of joy. Everyone is given moments when the fabric of his existence, body and soul together, tingles with indescribable song. If, like Hamlet, we look at man, we are constrained to say,

> "What a piece of work is man! How noble in reason! How infinite in faculties! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god! The beauty of the world!"

On the whole men are good, not bad. There is far more beauty in the world than there is ugliness. There may be years of drought and frost and storm, but the seasons continue to roll in orderly fashion, crops can still be sown with measured confidence in the spring and harvested in the fall; banks tend to be solvent rather than to fail; men tend more to live at peace with each other than to turn criminal and prey upon each other. We all too often fail to see the loveliness in the simple things around us; a violet, a strain of music, a handshake can usher "thoughts that lie too deep for tears." A universe wholly evil could not exist; a universe even largely evil would long since have disintegrated. Good is the appearance of order --God's order; disorder is already the evil thrashing itself to death. That this is the direction--the fated direction of evil-- is another "natural" proof of the goodness of God and His world. Evil tends not to be; good, to be.

But God is not the only will at work in the cosmos. There are rifts in His world, psychological, physical, moral, demonic. Autonomous evil ranges hungrily in the spaces of being. God has made creatures who may choose not to do as He wishes them to do. By His own decree He has limited Himself. The most awful exhibition of this creative integrity was at the Cross of Calvary. Not for all His paternal love would He intervene with His angelic legions to tear the nails and spears out of the hands of Jesus' executioners. There was no night in all history so bleak with the silence of God as that night in which He refused to take away the Cup in Gethsemane. Judas and Pilate and Herod and the Sanhedrin and the disciples must have THEIR way. The only way to teach men how to use their wills is to let them use them. What appears to be God's dereliction is only His benevolence. The devil stalks about like a ravenous lion seeking whom he may devour; men turn to a reprobate mind and learn to love the darkness; the natural forces about us, flood, wind, plague, and fire take on the character of a soulless mechanism, a relentless, humorless idiotic machine. There is much more happiness in the world than sorrow; but there IS sorrow; much more affection than hatred; but there IS hatred; much more health than sickness; but there IS sickness; and there is sin. C. S. Lewis says, "Nature looks like a good thing spoiled."

The Christian doctrine of Providence, therefore, offers no easy, ready-made, systematic solution to the problem of SUFFERING. The righteous suffer in this world right along with the wicked; and sometimes even more so--because they ARE righteous. "In this world ye shall have tribulation." God seems to live this way, and He calls upon men and women to do the same. But unlike the Stoics or the Buddhists, Christians suffer in HOPE. As we read the Book of Acts, the epistles, and the Revelation, we see the people of the Church walking and working and singing as if no evil could approach them. They believed that a NEW POWER had entered history and decisively defeated it; the outposts of the enemy still had to be taken, serious minor invasions might threaten the lives of individual Christians, but the central high-command had been beaten, and it was only a matter in God's own time when Satan should be completely exterminated. The world had been waiting for release from the wheel of necessitarian evil; the Christians believed the release HAD COME. Future bliss had struck down into present woe. Through his tears the Christian saw the rainbow of Heaven.

Because Christians suffer in hope, suffering itself becomes a REDEMPTIVE process. The New Testament draws a clear distinction between pain and evil. Hebrews teaches that a Christian is to regard his suffering as the chastening of the Heavenly Father. Pain was the way God had of making us aware of our deficiencies and weaknesses; pain teaches the Christian

o stay awake and to keep on guard against emptation; it keeps him humble, as it id Paul, the thorn in whose flesh kept im from presuming on the abundance of ne revelations that had been given to him; ven Jesus, it is written, perfected His ork through what He suffered. Pain was a aining ground for moral vitality. "Blessed s the man who endures trial, for when he as stood the test he will receive the crown f life which God has promised to those ho love him." (Jas. 1:12, RSV). God tries s to strengthen us, to help us to become hat we fervently pray we shall be. What e expects of individual Christians He eems to expect of the Church as a whole. n the REVELATION OF JOHN whole con- regations are warned of where their sin s leading them. The church at Laodicea s stripped of its gaudy finery, discovered o be wretched, pitiable, poor, blind and aked; and the Lord spits it out of His outh; yet, in hurting the church, He coun- els them that there is still time to buy alve from Him for their blindness and lothes for their nakedness; still time to e zealous and repent. God cautions the hurch at Smyrna not to fear what it is bout to suffer, but to remember that if is faithful unto death it will receive the rown of life. We are not warranted rom the New Testament to consider na- ions as Christian entities; warnings ad- ressed to America to repent or perish re misapplications of the Old Testament dea of God's care for the select nation, srael. However, if there should ever come time that a majority of a people should reely choose Christ, it could not but fol- ow that the decisions of those Christians nd God's chastisement of them would ave both INTRA- and INTER-national con- equences. God does walk amid the candle- ticks that He may purge the Church of in. He prunes the Church that it may ear fruit. God through pain and persecu- ion is perserving and perfecting His people.

The Christian doctrine of Providence is ifficult to explain precisely because it is ssentially PERSONAL. It is hopeful be- ause God's will is stronger than any other ill in the universe; it is redemptive be- ause this strong God is love; it is in- apable of mechanization and control-- ither scientific or political--and resis- ant to easy theological systemization be- ause it is personal. The Christian view f events in history is therefore realistic. admits that God's ways are mysterious; does not rashly predict what God will o in any given situation; but it confidently nows that God intends the good. "All things ork together for good to them that love God." God's order is a personal order; as William Robinson has put it, "The whole meaning of creation and redemption--of Providence--is to be found in God's bid for fellowship; for fellowship is the hid- den structure of reality." Christianity does not SOLVE (metaphysically or legally) the problem of evil; it EASES it, and at last OVERCOMES it. This is at bottom what we want: we do not want an answer to the PROBLEM so much as we want the thing itself done away with; we want evil and sin banished, whatever their rea- son. The PERSONAL character of God's relationship to us guarantees us of this kind of solution.

This means that an orderly approach to prayer will take into full account that it is not a mechanism, but a personal relation- ship. We do not trip a trigger or push a button or apply a formula (as in the hor- rible systems of the debased success philosophies of our day), but we "strive" and "reason" and "beseech" and "yearn" in prayer. The terms that are found used in the Biblical doctrine of prayer are PERSONAL terms; the parables about prayer, like the one about the importunate widow, suggest that God can be prevailed upon and persuaded. But because He can be prevailed upon and persuaded, He must answer prayer in His own way. This we must always be prepared to submit to. Prayer is an expression of trust and con- fidence; God is a person, He will hear and answer; He will deal in righteousness and in love with us; He will bring about our good, whether we see it immediately or not. But our prayers can be hindered by our sin; we are to forgive our debtors if we seek forgiveness. Providence can be frustrated from our end of the relation- ship. Christ's costly love was lost on Judas.

We are living in the new time of God's order. God's ways are not remorseless, pitiless; He tarries in order to bring all men to repentance; but the victory is in- evitable. The Resurrection of Jesus Christ established once for all that God is stronger than cosmic evil, mightier than Satan. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

ORDER AND FREEDOM

The order of God is not one of law, but of fellowship. Since God is essentially and infinitely a person, He is in COMMUNION with His creation. The order of God, therefore, is one involving a structure of fidelity, trust, love, holy respect, and divine condescension (AGAPE); even the coherence to be observed and measured in the material universe is the result of personal action, God's will; "natural laws" and "miracles" are from God's point of view simply ways of different intensity by which He chooses to express Himself in His world. It is the character of God to be orderly and free; and it is His intention that we should become perfectly like Him. Freedom is the ultimate spiritual goal. It is, perhaps, the single most important Biblical teaching with which we have to do.

The late beloved Frederick D. Kershner has contributed as much to our thinking in this respect as any author and teacher. In his unpretentious little volume, THE RELIGION OF CHRIST, Kershner points out that Christianity is the religion of maturity, the religion of "ideals," in contrast to its predecessor Judaism, the religion of "laws," the system of spiritual minority. Here, of course, he is simply following Paul in Galatians 3:23-26, where the apostle speaks of Christians as no longer under a spiritual tutor, the Law of Moses, but "graduates" now come of age under Christ. Then Kershner goes on to offer a profoundly simple and moving analysis of the dynamics of Christian Faith. He says that there are three ideals at the heart of the religion of Christ: the first of these is the ideal of RIGHTEOUSNESS, the goal of personal purity and individual conformity to Jesus' standards of living; the second ideal is that of SERVICE, the goal of social purity and fraternal responsibility; the third ideal is that of FREEDOM; that freedom of thought and soul which issues safely from righteousness and service and most nearly approximates the condition of God. Christendom, he points out, had to have its crude medieval unity broken up in order that freedom be realized in the Church. Now, he says, freedom has been effectively gained and "the world is ready for the larger unity which will not be gained at the cost of freedom, but which will include it as an essential element." In a comprehensive, one-sentence definition of his whole thesis Kershner says:

> "The Church Universal will be that embodiment of formal religion which, ever including vital Christianity as its content and goal, will guarantee perfect freedom to every individual Christian, and at the same time unified action to all."

Kershner is saying that Christian freedom is always found in a context of righteousness and service. Freedom has a home, a locale, a proper milieu, a place where it finds natural domestication. Freedom is simply mastered order; order, properly understood is simply another way of saying freedom. The term order has unfortunate connotations in our debased times; it suggests the gestapo, concentration camps, police, hide-bound habits of thought, dullness, unfair privilege, slavery, the army, school, the Tower of London, and a host of other grim images. Order is taken to be "reactionary," freedom's opposite, indeed its enemy. But as I use the term ORDER I am simply saying FREEDOM another way. It has been the influence of eighteenth and nineteenth century Romanticism which has created this unfortunate rift in our thinking. We tend to think of the free man as the unrestrained man, the genius baring his breast to the storm on a mountain, flaunting convention, despising the herd, owning no God but himself. He is Nietzsche's Zarathustra, beyond good and evil, with ice in his laughter. Or he is Freud's uninhibited man, released from the tyranny of sex mores; or Dewey's second grade pupil on whom not a hand dare be laid in the name of letting him "find" himself; or the mad roue of Jean Paul Sartre and the atheistic existentialists. Freedom is anarchy, lawlessness, in such a view; it is doing what is right in one's own eyes. Thomas Carlyle, in his inimitable style, describes this kind of freedom in his FRENCH REVOLUTION:

> "Surely Peace alone is fruitful. Anarchy is destruction; a burning up, say of Shams and Insupportabilities; but which leaves Vacancy behind. Know this also, that out of a world of Unwise nothing but an Un-wisdom can be made. Arrange it, constitution-build it, sift it through ballot boxes as thou wilt, it is and remains an Unwisdom -- the new prey of new quacks and unclean things, the latter end of it slightly better than the beginning. Who can bring a wise thing out of men unwise? Not one."

There is no freedom in sin. The only freedom worth talking about in all the world is spiritual freedom; every other freedom

nceivable is propped up against it. Jesus ld the Jews that the truth would make em free, and they retorted that they had ver been in bondage to anyone. Jesus en said that anyone who committed sin as a slave to sin, and that only if the n should make them free would they ever ally be free (John 8:31-36). Freedom found only in a context of sinlessness; is is why God is perfectly free. God is ée because He has no sin; man is free cause his sin is forgiven. In the e freedom is innate; in the other attri- ted. In the first, the freedom is ex- ressed, active, full; in the second the eedom is inchoate, possessed in promise, proximated in action, growing. God pos- esses His freedom; we are possessed by is freedom. This is what Paul struggles say to us in Romans 6 where he says e are either slaves of sin or slaves of ighteousness; to become free in Christ is accept this forgiveness, to become His ervant; to submit to His discipline, to arn the order of Him by whom all things ce and in whom all things exist. To accept hrist is to take lessons in how to walk he trackless paths of the universe in safety; is learning how to adventure creatively, y following in His footsteps; it is reaching p to the mastery of ourselves and all like ysteries in order to think HIS thoughts fter Him, to get His style, to breathe in he ambience of His example, to take His oke upon us.

To speak ontologically, freedom is chosen ctivity. The self supposes he can choose etween alternative courses of action, and ntirely in accordance with his inner notives and ideals. But had he not known of he several courses of action open to him r had he not been conscious of his inner notives and ideals he -- the self -- would ot have been the determining agent in what happened to him. Freedom depends n KNOWLEDGE; the Christian freedom epends on the knowledge found in Jesus hrist. This is why the phrase "you shall now the truth" is linked to "and the truth shall make you free."

And what is the knowledge He gives us, y which we are enabled to choose for reedom? First and most assuredly He gives us the knowledge of FORGIVING OVE. "In this the love of God was made nanifest among us, that God sent his only on into the world, so that we might live hrough him. In this is love, not that we oved God but that he loved us and sent is Son to be the expiation for our sins" I John 4:9-10 RSV). The knowledge that od loves us and forgives us our trans- gressions is liberating. To feel that one lives in a hostile universe, or at least in a universe in which the intention of its creator is hidden, is paralyzing; one could never know whether his best deeds were ever really going to result in blessing and reward, or whether there were such things as best deeds; or even if one were sure his deeds were the best possible, one could not be certain that the ruling deity for a caprice would not change His mind about what was the best. It would be impossible to calculate the effect that the idea of a loving God has had on Western Society and the world. Modern man goes about his tasks with the confidence that the universe is friendly. The idea of a loving God has made possible every benevolent Society we know, even the humane societies; it has made possible our modern credit system, the theory of LAISSEZ-FAIRE, universal education, representative government, the equality of women, and our penal system. Even the ungodly man, the self-righteous man, and the most flagrant sinner against God have absorbed this Christian teaching, until we hear from their lips the sentimental drivel that they can do as they please, since a good God would send no one to hell. The contemporary caricature of God as "the Man Upstairs" or the kindly "Grandfather" of the universe is a testimony to the all-pervasive cultural acceptance of the loving kindness of God. We should not play down the nature of divine love, however, in spite of all of its abuses; it is the love of God that has melted down the glaciers of unrepentance in millions of human hearts. God will not be mistaken for being unloving.

Another fundamental revelation, the knowledge of which sets us free, is the gift of the Holy Spirit. The knowledge that the Spirit informs His Church (I mean this in both senses--the imparting of holy INFORMATION and the work of STRUCTURING the divine society) sets us free from the fears of mistake in our work. We possess the Holy Spirit individually and collectively, as Christians and as a Christian Church. One of the ever-astonishing promises of God to the individual Christian is that the Holy Spirit assists him in his prayers. I like the way J. B. Phillips expresses Romans 8:26-27,

> "We do not know how to pray worthily as sons of God, but His Spirit within us is actually praying for us in those agonizing longings which never find words. And God Who knows the heart's secrets understands, of course, the Spirit's

intention as He prays for those who love God."

It is liberating, reassuring, comforting to know that the Holy Spirit is within us, and that we cry, "Abba, Father," by His influence, and that He is in union with both Jesus Christ and us. He knows and searches our hearts, and He knows the will of God. He puts Himself in our place, and as our divine attorney, hallows every sigh with an argument, every tear with a plea. We cannot really pray amiss. Furthermore, as He intercedes for us in our ignorance, He teaches us how to pray more acceptably by means of the Word. We can say

"Soul, bid thy tossings cease!
Down in the deep profound,
Sink to thy being's ground,
And there find peace."

How else is the truth liberating? It provides a perfect standard by which to order our lives. What men are crying for today is certainty. Does it really make any difference if we kill a man, commit adultery, lie, or steal? Does God really care whether we love and forgive each other or not? Can we live safely and victoriously the uncompromising life? The word of truth is clearer than it is comforting, on these issues. The Sermon on the Mount, the twelfth of Romans, the thirteenth of I Corinthians, the sixth of Ephesians, the fifth of Galatians, and the first of Second Peter stand unchanged, uncorrected and unsurpassed in moral and spiritual stringency. We know that the way of love is the course demanded of us by God. We know that peacefulness, patience, kindness, goodness, faithfulness, gentleness, self-control, joyousness are expected of us, even as we know that impurity, immorality, idolatry, covetousness, party spirit, envy and drunkenness are strictly abominated by God. Every eye turned upon the figure of the Lord Jesus Christ is immediately struck with the austerity of His perfection, the perfection that is our eternal standard. In the words of Sidney Lanier, we cry:

"O perfect life in perfect labor writ,
O all men's Comrade, Servant,
King or Priest--
What IF or YET, what mole, what
flaw, what lapse,
What least defect or shadow of defect,
What rumor, tattled by an enemy,
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's,
or death's--
Oh, what amiss may I forgive in Thee,
Jesus, good Paragon, Thou Crystal
Christ?"

Christian freedom depends upon the knowledge of God--the knowledge that He loves us, dwells in us, and gives us an objective standard by which to measure our actions and motivations. But it depends also upon another appropriated grace, the grace of accepted responsibility. There is no freedom where there is no courage, and courage in Christ is that quality which empowers us to take the blame, to take the leadership, to take the cross. This is the cutting edge of freedom. "If any man would follow me, let him deny himself and take up his cross daily and follow me." Hence Paul turns in that paradoxical rhapsody of free suffering: "Now I rejoice in my suffering for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is the Church" (Col. 1:24, KJV). Most attempts at freedom in current thinking are in the direction of escape--the release of pressure; and all of us feel the power of this urge. Jesus asks us to find our freedom, however, in the direction of involvement and pressure. We can find our freedom only where He is, and He is at the crushing center of the "load" of responsibility for the world's sins. What He wants us to discover there is the strength of Him, the mighty eye of the hurricane,--the awesome truth which Paul has left for our instruction and consolation, "My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. . . . for when I am weak, then am I strong." (II Cor. 12:9-10, KJV). There has been no modern expression of this call of Christ which surpasses George MacDonald's "Obedience:"

"I said: 'Let me walk in the fields'.
He said: 'No, walk in the town'.
I said: 'There are no flowers there'.
He said: 'No flowers, but a crown'.

I said: 'But the skies are black;
There is nothing but noise and din'.
And He wept as He sent me back--
'There is more', He said, 'There is sin'.

I said, 'But the air is thick,
And fogs are veiling the sun.'
He answered: 'Yet souls are sick,
And souls in dark undone!'

I said: 'I shall miss the light,
And friends will miss me, they say'.
He answered: 'Choose tonight
If I am to miss you or they'.

pleaded for time to be given.
He said: 'Is it hard to decide?
t will not seem so hard in heaven
To have followed the steps of your guide.'

cast one look at the fields
Then set my face to the town;
le said, 'My child, do you yield?
Will you leave the flowers for the crown?'

Then into His hand went mine;
And into my heart came He;
And I walk in a light divine,
The path I had feared to see."

Paul Tillich, in a totally opposite mood, ves in the direction of the Biblical th when he says in a severely ironical adox, "The courage to be is rooted the God who appears when God has appeared in the anxiety of doubt;" i.e., d is bigger than our images of Him, and demands courageous venture, even into extinction of our being. This is what the oss and "responsibility" always imply the man-side of Calvary--extinction, s upon loss, even the waste of our crifice. Strange! you say. Not at all. We e it in our time in the totally unself-conscious devotion of God's servants to ordinary posts of duty: the courage exhibited in the dull, unromantic routine of tasks which break the spirit of men because the results to be seen are so little acclaimed, so apparently fruitless, so unworthy of notice, but so costly in energy and inspiration: the work of the country preacher's wife who hopes against hope in the bleak promises of her environment, without even the exhilaration of her husband's daily duties and contacts; the courage of an indebted, fatigued student; the courage of men like Dr. T. H. Johnson, whose heroism was often and most of all the conquest of routine and the inroads of aimless, disintegrative material and academic necessities. If he were here he would probably not understand what I meant, and it would be to his credit. "Little, nameless, unremembered acts of kindness and of love" fall in this category where they are the echo of the Cross.

This is freedom and this is order: freedom of identity with the free God and a fellowship in His ways. Some call it "the extension of the incarnation;" some call it "the communion of the saints;" some call it "discipleship;" some call it "salvation by grace;" some call it the Church.

FOOTNOTES

LECTURE I

1. Alexander Campbell, THE MILLENNIAL HARBINGER (Bethany, Va.: Printed and Published by the Editor, 1835), Vol. VI, pp. 483-84.
2. See Basil Willey, THE EIGHTEENTH CENTURY FOREGROUND and Arthur O. Lovejoy, THE GREAT CHAIN OF BEING.
3. C. S. Lewis, A PREFACE TO PARADISE LOST (London: Oxford University Press, 1942), p. 72.
4. Act I, Sc. iii, ll. 85-88, 109-11.
5. The Revised Standard has, "Remember your leaders" (Hegeomai).
6. Act III, scene iv, ll. 195-97.
7. Alexis DeToqueville, DEMOCRACY IN AMERICA, trans. Henry Reeve, ed. Henry Steele Commager (New York: Oxford University Press, 1947), pp. 469-70.
8.
9. Oswald Spengler, THE DECLINE OF THE WEST, trans. Charles Francis Atkinson (New York: Alfred A. Knopf, 1945) Vol. I, p. 123.
10. IBID.
11. IBID., pp. 80, 397.

LECTURE II

1. Edwin Lewis, THE BIBLICAL FAITH AND CHRISTIAN FREEDOM (Philadelphia: The Westminster Press, 1953), pp. 46-47.
2. The earlier Karl Barth, for instance.
3. I want to discuss here only the ordering of the ASSUMPTIONS which we bring to Scripture, not the principles of interpretation.
4. We Westerners always underestimate the place and power of memory in the Orient.

LECTURE III

1. Alexander Campbell, THE CHRISTIAN BAPTIST (Bethany, Brooke Co., Va.: published by the Editor, 1829), Vol. VI, p. 282.
2. IBID., p. 203.
3. Alexander Campbell, THE CHRISTIAN SYSTEM (Cincinnati, O.: Standard Publishing Co., 1901), p. 58.

LECTURE IV

1. See J. B. Bury, THE IDEA OF PROGRESS: AN INQUIRY INTO ITS ORIGIN AND GROWTH, Intro. Charles A. Beard (New York: Dover Publications, Inc., 1955), pp. 18-19; AN ENCYCLOPEDIA OF RELIGION, ed. Vergilius Ferm (New York: The Philosophical Library, 1945), p. 213; John Baillie, THE BELIEF IN PROGRESS (New York: Charles Scribner's Sons, 1951), pp. 42-87.
2. IBID., pp. 48-49.
3. IBID., p. 52.
4. IBID., p. 65.
5. THE DECLINE OF THE WEST, Vol. II, p. 435.
6. See Arnold Toynbee, AN HISTORIAN'S APPROACH TO RELIGION (London: Oxford University Press, 1956), pp. 286-99.
7. William Wordsworth, "Composed on an Evening of Extraordinary Splendor and Beauty," ll. 21-32.
8. Heb. 12:6-10.
9. Rev. 3:15-19.
10. Rev. 2:10.
11. Rom. 8:28.
12. William Robinson, THE BIBLICAL DOCTRINE OF THE CHURCH (St. Louis, Missouri: The Bethany Press, 1948), p. 18.
13. William Robinson, WHITHER THEOLOGY? SOME ESSENTIAL BIBLICAL PATTERNS (London: Lutterworth Press, 1947), pp. 90, 98.

LECTURE V

1. Frederick D. Kershner, THE RELIGION OF CHRIST: AN INTERPRETATION (Cincinnati: The Standard Publishing Company, 1917), p. 156.
2. IBID.
3. Thomas Carlyle, THE FRENCH REVOLUTION: A HISTORY (New York: A. L. Burt, Publisher, n.d.), p. 38.
4. J. B. Phillips, LETTERS TO YOUNG CHURCHES (New York: The Macmillan Co., 1952), p. 19.
5. Paul Tillich, THE COURAGE TO BE (New Haven: Yale University Press, 1952), p. 190.